
Black and White in the Southern States. A Study of the Race Problem in the United States from a South African Point of View by Maurice S. Evans

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Black and White in the Southern States. A Study of the Race Problem in the United States from a South African Point of View. By MAURICE S. EVANS. London: Longmans, Green and Company. 1915. Pp. xii, 299.

The race problem in the United States is usually looked upon as one peculiar to ourselves. That other nations have similar problems and that their solutions have value for us is too often overlooked. In this book Mr. Evans, whose thorough knowledge of the race problem in South Africa has given him a peculiar fitness to appreciate the American situation, deals with it for the sake of what may be gotten from American experience for his own country. But, though his facts may be fairly familiar, his study is of equal value to the American public, from its point of view, its instructive comparison of American and South African conditions, and its detached and unprejudiced impression of the present and future of the Negro in the United States.

Among the many phases of the subject which Mr. Evans discusses, may be noted his feeling that race tension in America, both north and south, is increasing, due to the decay of personal relations between black and white and to their increasing contact in the business world, to the nearer approach of the Negro to the white man's standard of living, to occasional assaults upon white women, and to the probability of industrial competition. As to a comparison with South Africa, through it is difficult to gauge intensity of feelings, the author's impression is that the South African is "more tolerant and well-disposed to the native" and he is certainly more law-respecting. That the Negro has changed in his American environment, Mr. Evans considers untrue, or rather the change which is a matter of a long period of time is not sufficient to be perceptible. The characteristics of the Southern Negro are essentially those of the African Bantu.

In noting the fact that the Negroes largely control their own church organization, though it is the only phase of their organized life which they do control, Mr. Evans remarks that "this is an illustration of the practical and material nature of the white temperament, the white man takes all that leads to power and wealth and leaves to the black man the culture and control of his materially unfruitful emotions." He contrasts the indifference with which the Southern white man views this independent religious movement among the Negroes with the nervousness felt by the South Africans at a similar movement among the natives, because of a fear that it may have a political aspect.

In discussing the two schools between which Negro thinkers are divided, those who insist on absolute equality between black and white in all phases of social life and those who preach the "doctrine of personal self-development and social service," Mr. Evans says that he came to sympathize with the latter from the feeling that the injustice done to the Negro is due in part to "the ignorance and futility of the race;" that "if there is dirt, if there is overcrowding, if there is debt, if there is exploitation on the part of the white man, it is largely the fault of the Negro himself;" and that the great work is to make him "fit to live and work in the present difficult and complicated environment."

As to South Africa, Mr. Evans recommends territorial segregation for the Negro with a measure of self-government, with education adapted to his needs and particularly a training that will enable him to grasp his economic opportunities. In the South the vigorous policy adopted by the British government is no longer possible but there too Mr. Evans would recommend segregated rural communities. Segregated because if blacks and whites were removed from daily contact, race friction would be diminished. Rural because the Negro has shown himself ill-adapted to city-life and for commerce and industry, while his greatest prospects are in the line of agricultural pursuits. And communities because the Negro needs the development and the power which come from co-operation with his race while such communities would furnish scope for the activities of the leaders among the race. Mr. Evans is most optimistic in regard to the future of the Negro in America, through he points out the radical changes that must be made before a permanent adjustment of the two races can be reached.

An Essay on the Civilizations of India, China and Japan. By G. LOWES DICKINSON. New York: Doubleday, Page and Company. 1915. Pp. 86.

This essay is an attempt to get below the surface, to find out what it is that is really characteristic of these three great eastern nations and serves to distinguish them from the western world, and further to trace the effects upon these ancient civilizations of the shock of western ideas. In the first place, Mr. Dickinson denies that the East is a unity and can be placed in antithesis to the West. Taking as his criterion man's attitude toward life, he would place the dividing line between India alone and the